

THE
DOCTRINE
OF THE BEGIN-
ning of CHRIST.

Short for memory, plaine for
capacity, deliuered almost in the
expresse words of the Text,
for the more Authority.

By Samuel Hieron Minister of the Gospell.

The eleuenth Edition, corrected by the Author.

1 COR. 14. 20.

*Erethmen, bee not children in vnderstanding; but as
concerning maliciousnesse be children: but, in vnder-
standing, be of a ripe age.*



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THE
DOCTRINE
OF THE CROSS
of Christ

Shewing a manner of thinking
capable, believe, and in the
scripture words of the Test
and the same manner

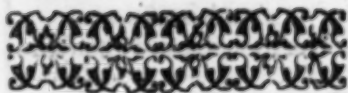
of the same manner of thinking
and the same manner of thinking

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*An aduertisement to
the Reader.*



Offer heere vnto thee, good Reader, this short Catechisme, neither preferring it before other the like Briefs of religion, neither yet equalling it to any, but I willingly submit it to thy iudgement, to place it in what ranke thou wilt. Only this, if thou art disposed after thou hast viewed the Title, to looke further into the thing it selfe, then I pray thee by the way, to take notice of this mine acquainting thee with the order and manner of that which followeth.

For order, it sheweth thee first, what was the excellencie of thy first

A 3 making

An advertisement

making by the eternall Trinity: Secondly, it discouereth the depth of miserie, into which thou hast plunged thy selfe, by communicating with *Adams* disobedience, together with thy vtter disabilitie, so much as by a thought to desire, or to deserue thine owne recouerie. Thirdly, it pointeth out Christ vnto thee, whom GOD the Father hath sealed ^a to saue his people from their sinnes. ^b Fourthly, it maketh knowne vnto thee the sufficiency of his sacrifice, and the meanes of applying it to thine owne soule. Fifthly, it teacheth thee whence to expect faith, what meanes to vse for the attaynement of it, and how to bee assured that it is vnfained. Sixtly, because the end of the appearing of grace is, that wee should deny vngodlinesse, ^c therefore it vrgeth vpon thee the necessitie of good workes, that so thou mayest be neither idle nor vnfruitfull in the knowledge of our Lord

^a Ioh. 6. 27.

^b Mat. 1. 21.

^c Tit. 2. 11. 12.

to the Reader.

Lord Iesus Christ. ^d Seuenthly, ^d 2.Pet.1.2.
forasmuch as the way of the righte-
ous shineth, as the light that shi-
neth more & more vnto the perfect ^e Prou.4.18.
day ^e; therefore also it calleth vpon ^f 2.Pet.3.18.
thee to grow in grace ^f; and enfor-
meth thee by what helps thou ^g Heb.6.1.
maiest be led forward vnto perfec-
tion. ^g Eightly, lest in this good
course, being encountred with vn-
expected tribulations, thou shoul- ^h Heb.12.3.
dest bee wearied and faint in thy
mind ^h, it fore-aduiseeth thee of the
certentie of diuers afflictions; and
teacheth thee both how to frame
thy selfe to the taking vp of thy
crosse, and withall what quiet fruit ^h Heb.12.11.
of righteousness to expect by be-
ing exercised thereby ⁱ; In the mid-
dest of all, still looking for the blef-
sed hope and appearing of the glo- ^k Tit.2.13.
ry of the mighty God and of our
Saviour Iesus Christ ^k. Ninthly,
and lastly, the generall direction for
holinesse and righteousness, it ap- ^d Rom.15.30.
plieth to particulars, both to thy ^r Acts 30.31.
daily ^b Col.4.17.

An aduertisement

daily carriage in the vse of things indifferent, as apparell, meat, recreation, rest; and to thine age, quality and calling: that so in euery respect thy conuersation may bee such as becommeth the Gospel¹. This is the course and summe of this forme of holy doctrine, whereunto my desire is to deliver thee ^m, and in which I perswade my selfe I haue comprised the full summe of true Religion.

m Rom. 6. 17.

Now for the manner of it. I haue as neere as I could possibly, in each answer kept my selfe to the words of the holy Text: Thou shalt finde me to haue failed in a very few: and yet in those if thou conferre with that place to which I refer thee, thou shalt finde me not to haue erred from the meaning of the spirit of God therein. The reason of this course is, first to acquaint thee with the language of the Scripture. Secondly, that each point

To the Reader.

point may haue the more credit, when thy conscience shall see and heare as it were, GOD himselve speaking of euery answere.

Thirdly, that thou maist acknowledge, that (which many in their ignorance will not beleue) the Scripture is a rich store-house, affording directions for euery particular.

Now where I haue supposed some word or speeches to bee such as might breed thee some trouble, not being rightly vnderstood, I haue in the margine (as it were) reached thee a light for the clearing of all such darker places, that thou mightst both know the sense, and acknowledge the certenty, ^{of those things wherein my de-} ^{▪ Luke 1.4.} fire is thou maist be instructed. This is all whereof I haue to admonish thee: proceed now, in Gods name, to the perusing of the thing it selfe: and the Lord giue thee vnderstanding in all things^o. All that I de- ^{▪ 1. Tim. 17.} fire

An aduertisement, &c.

fire of thee (by the way of recom-
pence) for my endeaour to doe
thee good, is, that thou wouldest
strive with mee by prayers to God
for mee, that I may fulfill the Mi-
nistery which I have received in the
Lord: And so I commend thee to
him and to the word of his grace;
wishing thee an inheritance
among them that are
sanctified.

1 Rom. 15. 30.

1 Col. 4. 27.

1 Aps 20. 32.

*Modbury in Devon.
the fourth of Au-
gust, 1604.*

Thine in the Lord,

Samuel Hieron.



THE
DOCTRINE
of the beginning
of CHRIST

Question.



Who made man?

A. The Lord

God, *a* Gen. 2. 7.

Q. What is God?

A. The Almighty *b*, which is, which was, and which is to come *c*, Reuel. 1. 8.

Q. How many persons be there in the God-head?

A. Three *d*: the Father, the

son, *e* Exod. 3. 14. *d* A person is a distinct subsistence, having in it the whole God-head.

a Therefore ought we to be cheerful in the seruise of God, *Psalm* 100. 1. 2. 3.

b Able to doe whatsoeuer hee will, *Psalm* 135. 6.

c To this agreeeth Gods name; I

The Lord,

The Doctrine of the

e The Sonne so called: *Iohn* 1. 1. because he is the expresse Image of his Father, euen as a word is of the speakers minde.

f Who are Christians,

g For his owne glories sake.

b That teacheth humilitie. *Gen.* 18. 27.

i Of that glorious estate which standeth in hauing fellowship with God.

k That is, this stripping of man from his first excellencie:

World *e*, and the holy Ghost. *1. Ioh.* 5. 7.

Q. Are there then three Gods?

A. *To vs* *f* there is but one God: *1. Cor.* 8. 6.

Q. Wherefore did God make man?

A. *For* his owne sake: *g* *Prou.* 16. 4.

Q. Whereof was man made?

A. Of the dust of the ground:

b *Gen.* 2. 7.

Q. After what fashion did God make man?

A. In his owne Image: *Gen.* 1. 27.

Q. What was this Image especially?

A. Righteousnesse and true holinesse, *Ephes.* 4. 24.

Q. Doth this Image of God abide still in our nature?

A. We all haue sinned, and are deprived of the glozy *i* of God: *Rom.* 3. 23.

Q. What is sinne?

A. The *k* transgression of Gods Law

beginning of Christ.

Matw: 2. Iohn 1. 4.

Q. What was the first sinne by which came this spirituall nakednesse?

A. Adams / eating of the forbidden fruit: Gen. 3. 7.

Q. Who drew Adam to that sinne?

A. The old Serpent the diuell: hee was the murthrer from the beginning: Reuel. 12. 9. Gen. 3. 1. Ioh. 8. 44.

Q. What entred into the world thereby?

A. Death came ouer all men: Rom. 5. 12.

Q. Why? there was but one man sinned:

A. Yet by the offence of one, the guilt came vpon all: Rom. 5. 18.

Q. In what estate are we then of our selues?

A. Borne in iniquitie: and the children of wrath: Ephes. 2. 3. Psal. 51. 5.

Q. And what is belonging to vs?

A: Except

The nakednesse which Adam then saw in himselfe, was of the soule especially, which brought the shame of bodily nakednesse. Both of bodie and soule.

We were all in Adams loynes, and Adam was a publike person.

Being both void of all goodnesse, and apt and prone to any sin whatsoeuer.

The Doctrine of the

¶ That is, turne
from all our sins
vnto God, and
become new
creatures, 2 Cor. 5.
17.

q Cause or
meanes.

¶ At his birth he
first became man
yet was alwayes
God ouer all,
blessed for euer,
Rom. 9. 5.

¶ To bee a sacri-
fice for our sins,
which sheweth
both his loue
and sufficiencie
of his sacrifices.

¶ That saueth vs
from perishing.

¶ Therby haue life everlasting.

A. Except wee repent & wee
shall all perish: Luke 13. 3.

Q. Can we by no meanes re-
medy this?

A. No: for what can a man
giue for recompence of his soule
Mat. 16. 26.

Q. VVhat is then the onely
name q giuen vnder heauen
whereby we must be saued?

A. Iesus Christ: Act. 4. 12.

Q. What is Iesus Christ?

A. A holy thing borne of a tro-
man, & and called the Sonne of
God: Luke 1. 35.

Q. What hath he done for vs?

A. He hath giuen himselfe for
vs: Ephes. 5. 2.

Q. VVherefore hath God sent
him to doe this for vs?

A. That wee should not pe-
rish, but haue life everlasting.
Iohn 3. 16.

Q. How doth he bring this to
passe for vs?

A. By being our redempti-
on, and our righteousness: 1. Cor.

1. Cor.

beginning of Christ.

1. Corinthians, 1. 30.

Q. How is hee our Redemption?

A. Because he hath bought vs with the price of his owne blood:

1 Cor. 6. 20. 1 Pet. 1. 19.

Q. How is hee our righteousness?

A. Because hee doth present vs without fault in Gods sight:

Col. 1. 22.

Q. How are we made righteous through Christ?

A. As hee was made sinne for vs: x 2 Cor. 5. 21.

Q. How come we to the knowledge of all this?

A. By the word of Truth which is the Gospel. Col. 1. 5.

Q. VVhat is the Gospel?

A. Glad tidings to all Gods people y. Luke 2. 10.

Q. To whom doe these benefits of Christ appertaine?

A. Euen to those which beleeue in his name z. Ioh. 1. 12.

Q. What is faith?

A. To

x Our sin was imputed to him, and so his righteousness to vs, which is also accompanied with sanctification, as a testimony to our soules of our discharge before God.

y So much is meant by (the people.) The, is a word of distinction, compare Matth. 1. 31.

z Faith is the condition of the new covenant.

The Doctrine of the

a By proofs of
Scripture, and
by comfortable
experience in a
mans own soule.

b Besides whom
no other is to be
looked for.

c That is, beleeue
in him: *eb. 6. 35.*

d Worke faith in
him by his spirit,
and of ynwilling
make him wil-
ling.

e That is, who is
endued with
gifts to teach:
for God sends
no other.

f To listen and
to bee able to
make a good vse
of things taught.

A. To know a that Jesus is
the Christ b the Sonne of the s
uing God: *Ioh. 6. 69.*

Q. Is it not in our power to
beleeue?

A. No man can come c to
Christ, except God the Father
draw him d. *Ioh. 6. 44.*

Q. VVhat is the outward
meanes by vvhich Faith com-
meth?

A. The hearing of a Prea-
cher which is sent *: *Romans*
14. 15.

Q. VVhat is the inward
meanes?

A. The opening of the heart,
e *Aet. 16 14.*

Q. When doth the word prea-
ched worke best with the hea-
rers?

A. When it is receined, not
as the word of man, but as it is
indeed, the word of God: *1. Thes.*
2. 13.

Q. What is specially to bee
cared for, by those which thinke
they

beginning of Christ.

they haue faith?

A. To proue of themselves whether they are in the faith or

no: 1 Cor. 13. 5.

Q. VVhat is the principall fruit of faith by which it is knowne?

A. The purifying of the hart, Aet. 15. 9.

Q. VVhat is the surest note of a purified heart?

A. A desire in all things to liue honestly, b Heb. 13. 18.

Q. VVhat is chiefly to be vr-ged vpon those which beleeeue?

A. That they bee carefull to shew forth good workes. i Titus, 2. 8.

Q. VVhat workes be good?

A. Such as God requireth, & Micah, 6. 8.

Q. VVhen are our workes called good?

A. When wee haue respect to all Gods commandments: Psa. 119. 6.

Q. How many bee the com-
B man-

f Because it is an easie and dangerous thing therein to be deceived

g The heart is wicked about all things: Jer. 17. 9 and the thoughts of it are onely euill every day: Gen. 6. 5.

b A making conscience to avoid every sinne.

i For the glory of God and the example of others.

Mat. 23. 16. For the crediting their profession: Tit. 2. 10: & sealing vp to themselves their election: 1 Pet. 1. 10.

& The wil of God is the rule of all good.

i Not seeking a dispensation for any one sin, and doing good duties for the commandment sake

The Doctrine of the

mandements of God?

A. **Yenne**: *Exod. 34. 28.*

Q. **VV**hat is the brieft sum
of them all?

A. **Thou shalt love the Lord**
thy God with all thy heart, with
all thy soule, and with all thy
minde, and thy neighbour as
thy selfe: *Mat. 22. 37. 39.*

Q. **Are we** our selues suffici-
ent to doe good workes?

A. **No**: our sufficiency is of
God: *1 Cor. 3. 5.*

Q. **Are we** then saued by our
workes?

A. **No**: but by grace: *Eph.*
2. 8. 9.

Q. **Is not** our saluation part-
ly by workes, partly by grace?

A. **Then** grace were no grace:
Rom. 11. 6.

Q. **VV**hat is further required
of a Christian?

A. **To encrease** *q* more and
more: *1 Thes. 4. 1.*

Q. **How** many meanes bee
there to further our encreasing?

A. **Three**

Thus is the law
of God spirituall,
binding euen the
most secret
thoughts.

Rom. 7. 14.
Hee worketh
both the will and
the deed: Ps. 2. 13
For euen our
righteousnesse is
as filthy clouts.

Isay 64. 6.
The Papists di-
uide our saluati-
on betweene
thesetwo.

Not to goe for-
ward is to goe
backward, and he
which thinkes he
hath grace e-
nough hath none
at all: Luk. 8. 18.
In knowledge,
in faith, and in
obedience.

beginning of Christ:

A. These especially.

Q. VVhat is the first?

A. The sincere milke of Gods

Word: 1 Pet. 2. 2.

Q. How many wayes be there of vving the Word?

A. Four.

Q. VVhat is the first?

A. A publike hearing, with an honest & good heart / Lu. 8. 15

Q. VVhat is the second?

A. Daily searching of the scriptures, whether those things which wee peace ate so: & Acts

17. 11.

Q. VVhat is the third?

A. To let it bee our meditation: * Psa. 119. 97.

Q. VVhat is the fourth?

A. To talke of it: * Deuteronomy, 6. 7.

Q. VVhat is the second means to edifie vs in our holy faith?

A. Praying in the holy Ghost:

* Jude 20.

Q. What is Prayer?

A. A powring out of the very soules

/ A heart like the good ground, inwardly well seasoned, and bringing forth good fruit outwardly. * Try all things, 1 Thes. 5. 21.

* To know what meditation is, see these two places, Ps. 77. 6. Luk. 2. 19 * With sobriety, reuerence and humility.

x By the direction of Gods spirit

The Doctrine of the

Therefore prayer
must be with hu-
militie, feeling,
and faith.

7 But one, as
there is but one
God.

8 Sheweth vs our
wants, and teach-
eth vs how to be-
hauie our selues
as we ought.

9 Seeing they be
seales, they doe
confirm faith.

10 Only these two
are Sacraments,
because to these
two onely it is
promised, that by
the right using of
the outward
signes in them,
the fauor of God
in Christ shall be
sealed vpp vnto
our soules.

11 soule before the Lord 7 : 1 Sam.
1. 15. Psa. 62. 8.

Q. VVho is the onely media-
tour by whom we must pray?

A. There is one & Mediator;
Jesus Christ: 1 Tim. 2. 5.

Q. Know wee how to pray as
we ought?

A. No: yet Gods Spirit
helpeth our infirmities: 4 Rom.
8. 26.

Q. VVhat is the best rule of
prayer?

A. That which Christ taught:
Matt. 6. 9.

Q. VVhat is the third meanes
of our spirituall increase?

A. The vse of the seales 6 of
Righteousnesse, the two Sacra-
ments: Rom. 4. 11.

Q. VVhat be they?

A. Baptisme and the Lords
Supper: 6 Mat. 28. 19. 1 Cor.
11. 23.

Q. How doth Baptisme streng-
then our faith, and further our
obedience?

When

beginning of Christ.

A. When we duly consider the nature and end of Baptisme.

Q. What is the nature of Baptisme?

A. It is the washing of the new birth: Tit. 3. 5.

Q. Can the washing of the flesh save vs?

A. Baptisme is but a figure: it is the blood of Christ which purgeth the conscience f: 1 Per. 3. 21. Heb. 9. 14.

Q. What is the end of our washing in Baptisme?

A. That we should be holy and without blame, zealous of good works g: Ephesians 5. 27. Tit. 2. 14.

Q. How doth the Sacrament of the Lords Supper increase our faith?

A. Because it sheweth the Lords death, untill hee come: b 1 Cor. 11. 26.

Q. How must this Sacrament be vsed?

A. Every man must examine

d A washing, which both declareth & sealeth to vs our new birth, and therefore must encrease our comfort in Christ.

e Which doth shadow out our sanctification and deliuerance from sinne and death. f The outward signe doth not of it selfe bestow grace.

g The meditation hereof will stir vs vp to obedience.

b Christs death is the ground of our faith.

The Doctrine of the

Touching his faith and repentance. **himselfe, and so let him eat of the bread, and drinke of the cup;**

1 Cor. 11. 28.

Q. VVhat must euery Christian make account of, that holdeth this course?

A. That he must through many afflictions enter into the kingdom of God: Acts 14. 22.

Q. Is it good for vs to be afflicted?

A. Yea, in sundry respects; Psal. 119. 71.

Q. VVhat is one?

A. Before wee bee afflicted we goe astray: Psal. 119. 76.

Q. VVhat is another?

A. In our affliction wee will take God diligently: Hos. 5. 15.

Q. VVhat is the third?

A. Affliction maketh our faith much more precious then gold:

1 Pet. 1. 7.

Q. How many sorts of afflictions be there?

Q. Two: inward and outward.

Q. VVhat

& Affliction is a meane to reclaim vs, and so to free vs from the condemnation that shal come vpon the world:

1 Cor. 11. 32.

The strength of our faith is tried, and our experience of Gods loue increased by affliction.

beginning of Christ:

Q. What bee inward afflictions,

A. Satans buffetings, and the drawing by our owne concupiscence, *m* 2 Cor. 12. 17. James 1. 14.

m The corruption and sin that dwelleth in vs.

Q. How doth Satan deale with Gods children?

A. Vee doth winnow them as wheat: Luke 22. 31.

m Sifteth by sundry temptations.

Q. What is our dutie therefore?

A. To be sober & and watching & putting on the whole armour of God: 1 Pet. 5. 8. Ephes. 6. 11.

m Both in applying the inward graces of the mind. *Rev.* 12. 3. and in vsing the outward blessings of this life.

Q. What is our comfort herein?

A. Christ hath prayed that our faith may not faile: *g* Lu. 22. 32.

p For the preventing of assaults.
g The prayer for the disciples is for all beleaguers. *Iohn* 17. 20.

Q. Yea, but the diuell is a roaring Lion?

A. Greater is he which is in vs, then he which is in the world: *f* 1 Iohn 4. 4.

r Christ by his spirit.
f Satan the Prince and God of this world: 2 Cor. 4. 4.

Q. How doth our inward concupiscence afflict vs?

B 4 A. When

The Dutie of the

Hence ariseth the combat betwixt the flesh & the spirit in Gods children: Gal. 5. 17.
A. When it leadeth vs captiue, that we cannot doe the good which wee would: Rom. 7. 19. 23.

Q. What is our dutie hereupon?

A. To keepe our hearts with all diligence: Pro. 4. 23.

Q. What is our comfort in this case?

A. The power of God is made perfect (w) by our weakenes: 2 Cor. 12. 9.

Q. But alas we come far short of our duties?

A. The Lord will spare vs, as a man spareth his owne sonne that serueth him: Mal. 3. 17.

Q. Put case the child of God fall into some foule euill?

A. Though he fall, yet hee shall not be cut off: for the Lord putteth vnder his hand: Ps. 37. 24.

Q. What be outward afflictions?

A. That which is without the heart, as paine in the body, or loss of goods, or affliction of the senses, or the like: Phil. 1. 6.

good performeth the good worke, he hath begun: Phil. 1. 6.

beginning of Christ.

A. In good name, in goods, in person.

Q. What is affliction in good name?

A. When all manner of euill is spoken against vs for Christs sake & fully: Mat. 5. 11.

Q. What must be our care in such cases?

A. To haue our conuersation honest, that those which speake euill may either bee converted & or ashamed: c 1 Peter 2. 12. Tit. 2. 8.

Q. What is our comfort in this crosse?

A. The reward is great in heaven: Mat. 5. 12.

Q. What is affliction in goods?

A. Losses of diuers kindes.

Q. What is chiefly to bee thought vpon in such an affliction?

A. That wee open not our mouth, because it is the Lord that hath done it: f Ps. 39. 9.

Q. What

d For malice to our good profession.

e Let none of you suffer as an euill doer: 1 Pet. 4. 15

b By our good example.

c When they haue no iust cause of reproach.

d This was Christs owne comfort in the like case.

Heb. 12. 2.

e To murmur or repine.

f It is come to passe by his providence: Job. 5. 6.

The Doctrine of the

Q. VVhat is our comfort heerein?

A. The Lord is able to giue vs more: 2 Chron. 25.9.

Q. But how if he still keep vs lowe?

A. Yet a good conscience is is a continuall feast, *b* Pro. 15. 15.

g Which assureth a man of Gods fauour in Christ, and of his owne care to liue vp-rightly,

b A continuall matter of reioycing: 2 Cor. 1. 12.

Sinne is the cause of all sickness, and therefore must first be looked to.

k Will giue patience for the present, and health after if he see it good.

l As wee did before our sickness: for God doth not visit in vaine *l* 175.3.

Q. VVhat is affliction in a mans person?

A. Sicknesse and death.

Q. What is the first thing to be done in sicknesse?

A. That wee confesse against our selues, our wickednes vnto the Lord: Psal. 32.5.

Q. VVhat is our comfort in sicknesse?

A. That the Lord will turn all our bed *k* in our sickness: Psal. 41.3

Q. How if the Lord recover vs?

A. Wee must sinne no more: lest a worse thing come vnto vs: Iohn 5. 14.

Q. Is it not lawfull to vse charmes

beginning of Christ:

charmes for the curing of diseases?

A. Let there bee no charmer found among you, saith **G D D**:
Deut. 18. 10. 11.

Q. But yet many have beene holpen by such meanes?

A. ~~We~~ may not doe euill that good may come thereby: Rom. 3. 8.

Q. VVhat is our principal dutie in respect of death?

A. To die daily: 1 Cor. 15. 31.

Q. VVhat is the best comfort when the time of departing is at hand?

A. That we haue kept the faith, 2 Tim. 4. 7.

Q. VVhat besides?

A. That Christ hath plucked out the sting of death which is sin: 1 Cor. 15. 55. 56.

Q. VVhen will God wipe away all teares from the eyes of his children?

A. At the time of refreshing,
9 Rendas

This is the common pretence of the ignorant, not considering that the diuel bringing ease to the body, intendeth mischief to the soule.

Still looking for death and preparing to entertaine it.

Have been steadfast in the profession of the truth.

Sinne being pardoned death is not dangerous

The Doctrine of the

¶ That time is
the time of full
redemption.
Rom. 8. 23

¶ Revelations, 21. 4. Acts,
3. 19.

Q. VVhat time is that?

A. When that same Jesus
Christ which is now preached
unto vs, shall come to iudgement:
Acts 3. 19.

Q. Is that time neere?

A. The Judge standeth be-
fore the doore: I am. 7. 9.

Q. In what manner will hee
come?

A. In his glory and all his
holy Angels with him: Matth.
25. 31.

Q. VVhat will he doe when
he commeth?

A. Hee will separate the
sheepe from the goates: 7 Mat.
25. 32.

Q. VVho be his sheepe?

A. They which heare and
know his voyce, and follow
him, 7 Ioh. 10. 4. 27.

Q. VVho be the goates?

A. They which believe not,
7 Ioh. 10. 26.

Q. VVhat

¶ He maketh way
to this separation
daily by the prea-
ching of the gos-
pel: Mat. 3. 12
¶ Sounding in
his word.
¶ That truth of
doctrine & man-
ner of holy li-
uing, which are
taught by him.
¶ Not only open
infidels, but also
such as make a
shew of godlines,
but deny the po-
wer thereof.

beginning of Christ.

Q. VVhat vwill he say to the sheepe?

A. Come ye blessed, inherite
(w) a Kingdome : Mathew,
25.34.

(w) They are
heires annexed
with Christ :
Rom. 8. 17

Q. VVhat will hee say to the goates?

A. Depart from me, yee cur-
sed : Mat. 25.41.

Q. VVhat shal then become of the sheepe?

A. Where Christ is x, there
shall they be also : Iohn 14. 3.

x In his presence
is the fulnesse of
ioy : Psal. 16. 11.

Q. VVhat shal happen to the goates?

A. Everlasting perdition :
y 2 Thes. 1. 9.

y They shall bee
euer dying, yee
neuer dye.

Q. VVhat must yee doe till
that day commeth?

A. Looke for it, & and ha-
sten to it, praying daily : Enen
so, come Lord Iesus : 2 Peter,
3. 12. Reuel. 22. 20.

& Not putting it
far off, but still
expecting it.

A Di-

The Doctrine of the

*A Direction for a mans daily
carriage.*

Q. VVhat must our first worke bee in the morning?

A. To let our prayer come before the Lord, and to praise his mercy: *a* Psalme, 88. 13. Psal. 59. 16.

a Which hee sheweth in our continual preservation: and thus to do is to awake with God.

b Therefore neither costly beyond ability, nor garish beyond modesty.

c Every man ought to haue an honest calling. *Gen.* 3. 19.

d To remember his al-seeing presence, and to seek to approue our selues vnto him.

e Such as may be a witnesse of the grace of the heart.

Q. VVhat must our apparel bee?

A. Such as becommeth those which professe the feare of God: *b* 1 Tim. 2. 10.

Q. VVhat is then next to be done?

A. We must follow our owne businesse with quietnesse, *c* 1 Thes. 4. 11.

Q. VVhat must chiefly be cared for in our businesse?

A. To walke with God: *d* Gen. 5. 22.

Q. What must our speech be?

A. Gracious alwayes: *e* Colossians, 4. 6.

Q. What V

beginning of Christ.

Q. What things must chiefly be avoided in speaking?

A. Lying, swearing, filthiness, foolish talking, jesting, railing: *f* Ephes. 4. 24. 25. Iam. 5. 12. 1 Cor. 5. 11.

Q. VVhat company must we keepe?

A. All our *g* delight must be to the Saints *b* in earth: Psal. 16. 3.

Q. VVhat must we doe when we come to our meat?

A. Wee must looke *i* vp to heauen, and give thanks: Mat. 14. 19.

Q. How many things must chiefly bee looked vnto in our diet?

A. Three:

Q. VVhat is the first?

A. That our hearts bee not oppressed with surfeiting & drunkenness: Luke 21. 34.

Q. VVhat is the second?

A. That wee forget not the worke *k* of the Lord: Esa. 5. 12

f This is called rotten communication, bewraying a corrupt heart. Ephes. 4. 24
g Wee may and must shew to others a loue of pietie, but not of delight.

b Which make conscience of a holy life.
i Lift vp our hearts.

k The end why the Lord giueth vs food.

Q. VVhat

The Doctrine of the

Q. VVhat is the third?

A. That of that which remaineth nothing be lost: Iohn, 6. 12.

Q. Ought not some time of every day be set apart for spirituall vses?

A. Yes must redēme the time because the daies are euill: Ephes. 5. 16.

Q. May not recreation bee sometimes vsed?

A. Yes, there is a time to laugh: Eccles. 3. 4.

Q. VVhat kind of sports may vve vse?

A. Such as be of good report: Phil. 4. 8.

Q. How many things must be looked to in the vse of our delights?

A. Two.

Q. VVhat is the first?

A. That our reioycing hinder not better duties: 1. Thes. 5. 16. 17.

Q. VVhat is the second?

A. That

Make the best vse of our time.

Such are none of those sports, which beget lightnesse & impudency, or stand only vpon hazard, being no exercise either of wit or body. These haue the good report, neither of the Scripture, nor of the godly wise.

Paul ioyneith reioycing with praier: to teach that mirth is euill when it hindreth prayer.

beginning of Christ.

A. That wee cause not our
commoditie to be euill spoken
of: Rom. 14. 16.

Our Christian
liberty to vs de-
light.

Q. What is the euening
dutie?

As though it
were the ground
of licentiousnes.

A. To examine our selues
vpon our bed, and euery man to
say to himselfe, What haue I
done? Ps. 4. 4. Ier. 8. 6.

What hath
been our beha-
uour that day.

Q. What must we doe else?

A. Pray: Psal. 55. 17.

Q. How many things make
 sleepe comfortable?

That the sin of
the day past may
be pardoned, and
in the night fol-
lowing wee may
be preserved.

A. Two.

Q. What is one?

A. Honest labour f. Eccles.
5. 11.

In the duties of
a mans lawfull
calling.

Q. What is the other?

A. A godly care to thine
in religion: Prouerbs, 3. 13.
21. 24.

Read the place,
and so much that
appeare.

Q. How must sleepe bee
vsed?

A. Loue it not, lest thou
come to ponettie: Prouerbs,
20. 13.

The Doctrine of the

Personall duties.

¶ To aduance
true Religion:
and this belongs
to euery one in
authoritie: accord-
ing to his place,
even from the
King to the low-
est officer.

The Magistrates dutie.

Q. VVhat is the principall
dutie of the Magistrate?

A. To beautifie the house of
God: ¶ Ezeck. 7. 27.

Q. How must he carry him-
selfe among the people?

A. As a Spinster of **G D D**
for the peoples wealth: Romans
13. 4.

Q. How shall he procure the
peoples wealth?

A. If hee bee for the praise of
them that doe well, and the pu-
nishment of euill doers: 1 Pe-
ter, 2. 14.

Q. VVhat kinde of men are
fit to be Magistrates?

A. Open of courage, fea-
ring **G D D**, dealing true-
ly, and hating couetousnesse,
Exod. 18. 21.

The Subiects dutie.

Q. VVhat is the subiects
dutie?

A. To

beginning of Christ.

A. To bee subiect for conscience sake: (w) Rom. 13. 5.

Q. VVhat else?

(w) Knowing magistracy to be Gods ordinance

A. To pray for them that are in authoritie: & 1 Timothee, 2. 2.

Q. VVhat besides?

x If they be good that they may be strengthened, in euill, that they may be reformed.

A. Not to curse the Magistrate so much as in a thought: Eccles. 10. 20.

Q. Is there any other dutie?

A. Wee must not ioyne with them that are seditious: 7 Pro. 24. 21.

7 These three latter duties flow from the former of subiection for conscience sake: he that is so, will pray, will neither in hart curse, nor in act rebell.

The Ministers dutie.

Q. VVhat is the Ministers dutie?

A. To take heed to his Ministry which hee hath receined, that hee fulfill it: Colossians, 4. 17.

Q. How may that be done?

A. 1 By watching continually ouer the flock: & Esa. 66. 6. Acts 20. 28.

2 For Satan seeketh continually to deuoure.

2 By being diligent to know

The Doctrine of the

This rule of
salomon may bee
tly applied to
his matter, see-
ing every Mini-
ster is a shep-
heard.
He must bee
studious that hee
may be full of
matter.
With this must
goe administering
the Sacraments
as occasion shall
require.
of the word in the
Greeke signifieth
so much.

the estate of his flocke: **1** Prou.
27. 23.

3 By giuing attendance to
reading: **6** 1 Tim. 4. 13.

4 By not being intangled
with the affaires of this life:
2 Tim. 2. 4.

5 By being instant in prea-
ching the Word: **2** Tim. 4. 2.

6 By catechising: **4** Gala.
3. 10.

7 By being an example to
them that beleue: **1** Tim. 4. 12.

Q. What is the punishment
of an negligent Minister?

A. **GOD** will require the
peoples blood at his hand: Eze-
kiel 33. 8.

Q. How many things are
chiefly necessary for him that is
to be a Minister?

A. **Two.**

Q. What is the one?

A. That he hold fast the faith,
full Word: **1** Tit. 1. 9.

Q. What is the other?

A. That he be able to exhort
with

Hee must bee a
man of sound
iudgement.

beginning of Christ.

with wholesome doctrine, and
imprison them which say against
it: *f* Tit. 1. 10.

f He must have
also the gift of
Teaching.

The Peoples duty.

Q. VVhat is the peoples duty
in regard of such a Minister?

A. The peoples duty hath
five branches.

Q. VVhat is the first?

A. To obey & submit them-
selves: *g* Heb. 13. 17.

Q. VVhat is the second?

A. To haue him in singular
loue, & to know him *b*: 1 The-
salonians 5. 13.

g To the found-
nesse of doctrine
and power of ex-
hortation.
b to reuerence
him.

Q. VVhat is the third?

A. To make him partaker of
all their goods: Gal. 6. 6.

Q. VVhat is the fourth?

A. To pray for him that ve-
terance may bee giuen him: E-
phesians 6. 19.

Q. VVhat is the fifth?

A. To receive no accusation
suddenly against him: 1 Ti-
mothee 5. 19.

i It was a direc-
tion giuen speci-
ally to Church-
Rulers, but may
bee applied to
priuate men.

¶ 3.

Q. VVhy,

The Doctrine of the

Q. Why must the people thus carry themselves to their Minister?

A. For three causes.

1. He is employed in the gathering together of the Saints: *Eph. 4. 12*

Q. What is the first?
A. Because he *worketh the Lords worke*: *1 Corinthians, 16. 10.*

2. Therefore they are their owne foes that withstand him.

Q. What is the second?
A. Because he *watcheth over* their soules, and must give account thereof: *Heb. 13. 17.*

3. He is bound in conscience to doe that which hee doth.

Q. What is the third?
A. Because otherwise hee shall doe his dutie with griefe, which is unprofitable for the people: *Heb. 13. 17.*

* The Lord seeing the griefe of his soule, wil punish thole which caused it.

Household duties.

* For this end he must haue religious exercises in his house; as prayer, catechizing, reading the Scriptures, and must also bring his people to the congregation.

Q. What is the duty of the master of the family for matter of Religion?

A. To commaund his household to *keep the way of the Lord*: *Gen. 18. 19.*

Q. What is his dutie for outward things?

A. To

beginning of Christ.

A. To make provision for By honest
those of his owne household : 1 means.
Tim. 5.8.

Q. What is the wines dutie
in these things ?

A. To bee a helpe to her
p husband : Gen. 2. 18.

Q. What is the mans dutie
in regard of his wife ?

p Both in matters
of religion and in
outward things.

A. To dwell with her, and to
love her as his owne body : Eph.
5. 28. 1 Pet. 3. 7.

Q. What is the womans duty
to her husband ?

A. To bee subject to him, as
vnto the Lord : q Ephesians,
5. 22.

q That is willing-
ly, and cheere-
fully in all lawful
things.

Q. What is his duty whom
God hath made a Father ?

A. To bring vp his children
in the instruction and informati-
on of r the Lord : Ephes. 6. 4.

r In religion, in
good manners,
and in an honest
calling.

Q. What is the mothers duty ?

A. To nourish her children
and instruct them : s 1 Tim. 5. 10
Pro. 31. 1.

s Salomon setteth
downe the lesson
which his mo-
ther taught him.

Q. VVhat is the masters du-

The Doctrine of the

By seruants are tie in respect of his seruants &c

meant those that are imployed by vs in our busines, whether they do dwell with vs or otherwise.

A. To doe vnto them that which is iust and equall: Colossians 4. 1.

Q. What is childrens dutie to their parents?

A. To obey them in the Lord: (w) Ephes. 6. 1.

Q. What is childrens duty to each other?

A. Not to fall out: Genesis 45. 24.

Q. What is seruants duty?

A. In singleness of hart and all good faithfulness to please their masters, yea though they be froward: Eph. 6. 5. Tit. 2. 10. 1 Peter 2. 18.

The duty of single persons

Q. What is required of persons vnmarried?

A. If they cannot abstaine, they must marry: 1 Corin-

thians 7. 9.

Q. How must they marry?

A. Onely in the Lord: 1 Cor.

It is a generall appertaining to all sorts of men.

beginning of Christ.

7 1 Corinthians 7. 3. 9.

7 With consent
of parents, and
with care had of
Religion.

*The duty of neighbours each
to other.*

Q. What is required of
neighbours that liue & conuerse
together?

A. To consider one another,
to prouoke unto loue, & to good
worke: Heb. 10. 24.

Q. How must we be affected
in respect of those things which
happen to our neighbours?

A. Wee must reioyce with
them which reioyce, and weepe
with them that weepe: & Ro-
mans 12. 15.

Q. What is the benefit of a
good neighbour?

A. Hee is better then a bro-
ther a farre off: & Pro. 27. 10.

Q. What is the best meanes to
preserue good neighbours?

A. He that hath friends must
shew himselfe friendly: Prou.
18. 24.

Q. But how if there bee lar-
ring

Be ready to re-
lieue their misfe-
ries as we are
able, yea and in
some cases aboue
abilitie. 2 Cor. 8. 3
& Either in place
or in kinde affec-
tion.

The Doctrine of the

ring sometime?

A. Let not the Sunne goe
downe vpon your wrath: Ephe-
sians 4. 26.

Q. Put case a man bee daily
prouoked.

A. Bee not overcome with
euill, but overcome euill with
goodnesse: Rom. 12. 21.

Q. When a man hath many
enemies, what is the best way to
haue peace?

A. If a mans wayes please
God, he will make also his ene-
mies bee at peace with him:

& Namely, vnlesse *b* Pro. 16. 17.

the Lord in his
wisdome know it
to be better for
vs to be exerci-
sed with the ma-
lice of euill men.

c By hard & ex-
treme dealing,
sacking, vsury,
taking aduanta-
ges, &c.

Q. How if a man liue in a
place so wicked, that it is not
safe for him almost to be familiar
with any?

A. Wee must strue to shine
like a light in a naughtie and
crooked generation: Phil. 2. 15.

*A direction for matters of
contract.*

Q. How must wee carry our
selues

beginning of Christ.

elues in our dealings with men &

A. We must neither oppresse,
nor defraud & any man in any
thing: 1 Thel. 4. 6.

*d By cunning &
subtile courses, as
false weights, &c.*

Q. What is the rule by which
all our contracts must be guided?

A. Whatsoever we would
that men should doe to vs, we
must doe even so to them: Mat-
thew 7. 12.

The rich Mans dutie.

Q. What is the rich mans duty?

A. To honour God with his
riches: Pro. 3. 9.

Q. How is that done princi-
pally?

A. If he be rich in good works
and ready to distribute: 1 Ti-
mothee, 6. 18.

*e By giuing or
lending freely,
Deut 15. 8, and
sometimes by
forgiuing debts,
Neh. 5. 9. &c.*

Q. How many things must a
rich man take heede of?

A. Two: high mindednesse,
and confidence in his wealth: 1
Tim. 6. 17.

*f A conceit that
he is in Gods fa-
uour, and such a
man as he ought
to be, because he*

Q. What must bee the rich
mans ioy?

A. That is rich,

The Doctrine of the

A. That hee is made low

g By seeing the g Iam. 1. 10.

vanity and danger of riches.

The poore mans dutie.

Q. What is the poore mans dutie?

A. To learne to know how to bee abased and to haue want: Phil. 4. 11.

Q. What is the best meane by which a man may be assured while he liueth, neuer to fall into extremitie?

A. To seke first the kingdome of God, and the righteousness thereof: b Mat. 6. 33.

Q. What must be the poore mans ioy?

A. That he is exalted (to be the child of God by grace, i) Iam. 1. 9.

The duty of aged persons.

Q. What is the duty of the aged man?

A. To be sober, honest, discreet, sound in faith, in loue and pati

b That newnesse of life which becometh the heires of Gods kingdome.

i That is the meaning of the holy Ghost in the place.

beginning of Christ.

patience: & Titus 2. 2.

& These duties

Q. When is age a crowne of glory?

are required of all, but specially of the aged.

A. When it is found in the way of righteousness: Prov. 16. 31.

That is, when it doth truly deserve reverence?

Q. What is required of elder women?

A. To be of such behaviour as becommeth holiness, and to instruct the yonger women: Titus 2. 3. 4.

The young mens duty.

Q. How many be the duties of yong folke?

A. Three especially.

Q. What is the first?

A. To remember their Creation: Eccles. 12. 1.

To consecrate their fresh yeeres to the knowledge and service of God.

Q. What is the second?

A. To be sober minded, and to flee the lusts of youth: Tit. 2. 6.

1 Tim. 4. 12.

Q. What is the third?

A. To honour the person of the aged: Leuit. 19. 32.

Q. Where

The Doctrine of the

Q. Wherewithall shall a young man redresse his way?

A. In taking heed thereto according to Gods Word: Psal. 119. 7.

The Summe of all.

Q. What is the brieft summe of the whole durie of man?

A. To feare God & keepe his commandments: Eccle. 12. 13.

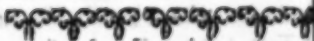
To be carefulfull
not to offend God
To haue an eye
to his reuealed
will, and to make
it our counsellor
in the way of sal-
uation. Ps. 119. 24

Q. What is the reward of all?

A. That both these things shall neuer be moued: Ps. 15.

Let God alone haue the glory.

FINIS.



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ma
ter
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fal
ing
5.
7: